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sions, and that they are guided at night by the polar star.[175] 487

War chiefs are elected for their bravery and past success, having full authority in all expeditions, marching at the head of their forces, and, especially among the Flatheads, maintaining the strictest discipline, even to the extent of inflicting flagellation on insubordinates. With the war their power ceases, yet they make no effort by partiality during office to insure re-election, and submit without complaint to a successor. Except by the war chiefs no real authority is exercised. The regular chieftainship is hereditary so far as any system is observed, but chiefs who have raised themselves to their position by their merits are mentioned among nearly all the nations. The leaders are always men of commanding influence and often of great intelligence. They take the lead in haranguing at the councils of wise men, which meet to smoke and deliberate on matters of public moment. These councils decide the amount of fine necessary to atone for murder, theft, and the few crimes known to the native code; a fine, the chief's reprimand, and rarely flogging, probably not of native origin, are the only punishments; and the criminal seldom attempts to escape. As the more warlike nations have especial chiefs with real power in time of war, so the fishing tribes, some of them, grant great authority to a 'salmon chief' during the fishing-season. But the regular inland 624 622 623 681 622 624

[175] In calculating time the Okanagans use their fingers, each finger standing for ten; some will reckon to a thousand with tolerable accuracy, but most can scarcely count to twenty. *Ross' Adven.*, p. 224. The Flatheads 'font néanmoins avec précision, sur des écorces d'arbres ou sur des peaux le plan, des pays qu'ils ont parcourus, marquant les distances par journées, demi-journées ou quarts de journées.' *De Smet, Voy.*, p. 206. Count years by snows, months by moons, and days by sleeps. Have names for each number up to ten; then add ten to each; and then add a word to multiply by ten. *Parker's Explor. Tour*, p. 243. Names of the months in the Pisquouse and Salish languages beginning with January;—'cold, a certain herb, snow-gone, bitter-root, going to root-ground, camass-root, hot, gathering berries, exhausted salmon, dry, house-building, snow.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., p. 211. 'Menses computant lunis, ex spkani, *sol* vel *luna* et dies per *ferias*. Hebdomadam unicam per splchlskat, *septem dies*, plures vero hebdomadas per s'charèus, id est, *vexillum* quod a duce maximo qualibet die dominica suspendebatur. Dies autem in novem dividitur partes.' *Mengarini, Grammatica Linguæ Sellcæ*, p. 120; *Sproat's Scenes*, p. 270; *Lewis and Clarke's Trav.*, p. 274. 805 802 805

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chiefs never collect taxes nor presume to interfere with the rights or actions of individuals or families.[176] Prisoners of war, not killed by torture, are made slaves, but they are few in number, and their children are adopted into the victorious tribe. Hereditary slavery and the slave-trade are unknown. The Shushwaps are said to have no slaves.[177]

In choosing a helpmate, or helpmates, for his bed and board, the inland native makes capacity for work the standard of female excellence, and having made a selection buys a wife from her parents by the payment of an amount of property, generally horses, which among the southern nations must be equaled by the girl's parents. Often a betrothal is made by parents while both

[176] The twelve Oakinack tribes 'form, as it were, so many states belonging to the same union, and are governed by petty chiefs.' The chieftainship descends from father to son; and though merely nominal in authority, the chief is rarely disobeyed. Property pays for all crimes. *Ross' Advent.*, pp. 289–94, 322–3, 327. The Chualpays are governed by the 'chief of the earth' and 'chief of the waters,' the latter having exclusive authority in the fishing-season. *Kane's Wand.*, pp. 209–13. The Nez Percés offered a Flathead the position of head chief, through admiration of his qualities. *De Smet, Voy.*, pp. 50, 171. Among the Kalispels the chief appoints his successor, or if he fails to do so, one is elected. *De Smet, Western Miss.*, p. 297. The Flathead war chief carries a long whip, decorated with scalps and feathers to enforce strict discipline. The principal chief is hereditary. *Cox's Adven.*, vol. i., pp. 241–2, vol. ii., p. 88. The 'camp chief' of the Flatheads as well as the war chief was chosen for his merits. *Ind. Life*, pp. 28–9. Among the Nez Percés and Wascos 'the form of government is patriarchal. They acknowledge the hereditary principle—blood generally decides who shall be the chief.' *Alvord*, in *Schoolcraft's Arch.*, vol. v., pp. 652–4. No regularly recognised chief among the Spokanes, but an intelligent and rich man often controls the tribe by his influence. *Wilkes' Nar.*, in *U. S. Ex. Ex.*, vol. iv., pp. 475–6. 'The Salish can hardly be said to have any regular form of government.' *Hale's Ethnog.*, in *U. S. Ex. Ex.*, vol. vi., pp. 207–8. Every winter the Cayuses go down to the Dalles to hold a council over the Chinooks 'to ascertain their misdemeanors and punish them therefor by whipping'! *Farnham's Trav.*, p. 81–2. Among the Salish 'criminals are sometimes punished by banishment from their tribe.' 'Fraternal union and the obedience to the chiefs are truly admirable.' *Domenech's Deserts*, vol. ii., pp. 242–4; *Hines' Voy.*, p. 157; *Stanley's Portraits*, p. 63; *Dunn's Oregon*, pp. 311–12; *White's Oregon*, p. 189; *Pickering's Races*, in *U. S. Ex. Ex.*, vol. ix., p. 108; *Jocst*, in *Nouvelles Annales des Voy.*, tom. cxviii, 1849, pp. 334–40.

[177] 'Slavery is common with all the tribes.' *Warre and Vavasour*, in *Martin's Hud. B.*, p. 83. Sahaptins always make slaves of prisoners of war. The Cayuses have many. *Alvord*, in *Schoolcraft's Arch.*, vol. v., p. 654; *Palmer's Jour.*, p. 56. Among the Okanagans 'there are but few slaves.... and these few are adopted as children, and treated in all respects as members of the family.' *Ross' Adven.*, p. 320. The inland tribes formerly practiced slavery, but long since abolished it. *Parker's Explor. Tour*, p. 247. 'Not practised in the interior.' *Mayne's B. C.*, p. 243. Not practiced by the Shushwaps. *Anderson*, in *Hist. Mag.*, vol. vii., p. 78.